



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

XXIV.—*A Contribution to the Ethnology of Jeypore.* By JOHN SHORTT, M.D., F.L.S., M.R.C.P.L., etc., Surgeon, General Superintendent of Vaccination, Madras Presidency.

[Read July 9th, 1867.]

THE province of Jeypore, under the supervision of the Madras Governor's agent at Vizagapatam, is said to comprise an area of 11,000 square miles, 9,000 of which are above the Ghauts, and 2,000 below in the plains. This province is now divided into six regular districts, in addition to a wild tract in the south, scarcely explored, and inhabited by a rude barbarous class of people, over whom the rajah has no control, although they are attached to him, and owe him military service when called upon. They pay no tribute, but, during the feast termed "Dusserah,"* they bring him annually as offerings some of the products of their districts.

Jeypore is tributary to the British Government, paying a small *prishcush*† of 16,000 rs. annually, whilst the province realises 150,000 rs. The British Government, by means of their agents, exercise entire control over the criminal and judicial departments, and a general control over the province—the revenue arrangements being entirely under the management of the rajah or zemindar.

In 1860, the zemindary was registered in the name of the present proprietor, as the eldest son of the late rajah, Sri Vikrama Deo, who died on the 10th September of that year, when he was installed on the *ghuddie*.

The rajah of Jeypore belongs to an old and ancient race, and is descended from the kings of Juggernaut; his ancestors are traced with precision to several centuries back. The family belongs to the caste termed Kshatnya. The present ruler is about thirty-five years of age, and stands about five feet nine inches in height, of a light coffee-coloured complexion,‡ and with nothing remarkable about his personal appearance. He wears a full head of black hair, which is combed back over the crown and tied on the left side of the head.

This province possesses a peculiar interest to the ethnologist from the fact of its having been the head-quarters of every species of human sacrifice, viz., Menah, Infanticide, and Suttee.

* A ten day festival held in honour of Durguh, otherwise termed *Kali*.

† Tribute.

‡ Colour between 28 and 29 of Broca's table.

The first was only discovered in 1836 by a Mr. Russell, of the Madras Civil Service, chiefly among the Khonds, but at the same time it was found that the practice was familiar to others, more especially to a class of carriers called Brinjaries; and on particular occasions it was practised by most of the Hindu chiefs, and occasionally by Ooryahs and Khongars of the province. In addition to the above, witchcraft and sorcery were rampant, and well-authenticated instances are related of women who were put to death in various ways, not many years ago, for these supposed crimes.

Like other parts of India, the population is divided into numerous caste divisions, each having a dozen or nine subdivisions; in fact, cast is the bane of India, every trade or occupation forming a caste of its own with minor subdivisions. Among the Brahmins alone there are fifteen subdivisions—these people are numerous in the province, and are generally well to do, forming the principal residents of villages, holding lands or villages in tenure. There are not many distinctions among the subdivisions, which chiefly constitute some minor differences in their social and general ceremonies; their habits and marriage ceremonies are much like those of the Brahmins of the plains, with this distinction, that the great majority of them in Jeypore eat flesh meats, such as those of the pea-fowl, sambar, spotted deer, jungle-sheep, fish, pigeons, wild hog, etc., but refuse the domestic fowl and beef. These people, with the village Curnums, are the only educated classes in the province.

There are some ten subdivisions which belong to the *Paiks*, or fighting men—they are not so numerous as they used to be—when they constituted the army of the rajah they were paid either in money or by grants of land; but, as the number of Paiks is greatly reduced, they have turned their attention to other and more useful trades. There is nothing worthy of notice as regards their domestic and social habits, except that their widows are not allowed to marry again, but are taken in concubinage by the younger brothers; this practice exists also among the Brahmins, Kethres, and Curnums.

There are some eleven divisions among the ryots, and nine among the shepherds; all these classes make themselves acquainted with the use of the bow and arrow; a few with matchlocks; and they are expected to render service to the state when called upon. The artisan class is well represented in every village; many of them are rude workers in silver, gold, iron, brass, etc.; their social customs are simple; they have no marriage ceremony, the choosing of a wife consists in making the bride's relatives drunk; the joining of the friends of the young woman in a drunken debauch is a token of assent, and a

refusal, as dissent, to the proposal. Should the drinking bout prove auspicious, the bride is presented with a cloth, and, if in circumstances, the bridegroom places a silver ring, termed a *Cugala*, around her neck and takes her home; but, should any disputes occur during the debauch, the bridegroom watches his opportunity, and carries off the girl by main force; the contract so formed is very loose, and chastity is not observed; the woman considers herself at liberty to go and live with any man she may fancy. Children do not seem to be in their way when they take to such erratic fancies, but are left behind to be taken care of by their late husband. It seldom occurs that a woman is seduced by another; generally the woman herself takes a fancy, and goes of her own accord.

In addition to the Brahmins, the Khestreas, and the Bhatoos, Jungum, and Dhakur, wear the sacred thread or *poieta*. Of the two last classes the Jungums are an inferior class of Brahmins, and act as priests in the absence of the regular Brahmins, and blow their silver horns before the rajah on state occasions; whilst the Dhakurs are illegitimate children of the Brahmins. At one time a good trade was driven by the rajah issuing licenses to the right to wear the sacred thread or *poieta*, which was sold to all classes except Dhers, when they chose to purchase the privilege for 10 or 12 rs. But this has been put a stop to of late years by the agent, and now anyone that chooses may wear it without let or hindrance.

There are several tribes of low caste ryots about the Maliahs of Jeypore, who permit their widows to marry, specially those who have lost several husbands successively.

The Gudahas and Parenga Gudahas are the only castes that can carry the palkre.* Every caste is accustomed to carry burdens, such as the banghy, but they cannot manage to foot it with the palkre without kicking at each other's heels. The palanquin-bearers are by no means a numerous class. The banghy consists of a stout stick or bamboo placed across the shoulder, with a weight slung across at either end, with which they move off at a jog trot; the weight so carried averages from sixty to seventy pounds. The regulated weight authorised by the Commissariat Department in the Government service for a head cooly is thirty-five pounds, but these people will carry double that with ease. From childhood they are made accustomed to carry the banghy.

I cannot do better than give here a list of the principal castes, with the number of subdivisions in each :—

* Palanquin.

	Classes.	
1 Brahmins	15	
2 Kethre	16	
3 Curmuns	11	Writers.
4 Parks	10	Fighting men.
5 Gows	9	Shepherds.
6 Konda	2	Brass workers.
7 Tela	1	Oilmen.
8 Ryots	24	Turners.
9 Keots	Numerous	Fishermen.
10 Koostars	Do.	Weavers.
11 Mallas	Do.	Gardeners.
12 Soondees	2	Liquor manufacturers.
13 Soonaree	1	Goldsmiths.
14 Komatee	1	Grocers or bazaar men.
15 Bhatoo	1	Singers.
16 Jungums	1	Low Brahmins.
17 Dhakurs	1	Illegitimate children of Brahmins
18 Coorubars	1	Pot makers.
19 Gudaba	2	Palkee bearers.
20 Moondaree	2	Barbers.
21 Doba	2	Washermen.
22 Dombs	6	Pariahs (Ryots).
23 Medthree	1	Mat makers.
24 Ghanshee	4	Horse keepers.
25 Lohara	3	Iron smiths.
26 A few Mahomedans, who are chiefly foreigners and traders or merchants.		
27 There are seven Khond Mootahs in Jeypore, and in all of these the Menah or human sacrifice used to be practised. These are "Sirdarpur" "Godairy", "Bijipur", "Chandrapur", "Prayabiji", "Bussencuttack", and "Durgi". In addition there is an itinerant tribe of carriers known as "Brinjaries", and a very small floating population of small tradesmen from the low country who frequent the province.		

The most interesting of the tribes I met with in Jeypore were the Punjas, a large class of ryots, who not only cultivate the soil, but carry burdens, and in days of yore performed military service to the state by fighting battles. The majority are nicely featured, more especially the men; the women are uncouth-looking, though many of them have a pleasing aspect, and some very few may be termed good-looking. The features of the men are regular, being slightly flat across the face, with a well-formed and prominent but slightly narrow frontal bone, mouth small, teeth white and regular; hair of head dark, full-grown, combed back, or simply gathered, thrown back, and knotted on one side, immediately behind the right ear; moustaches scanty; beard straggling; no whiskers. In *physique* they are well-made, with proportionate and well-rounded limbs; colour of a light copper hue.* Both men and women are excessively fond of ornaments; the latter will carry from fifteen to twenty pounds of brass about them in the shape of ornaments, and the men are

* Between 28 and 29 of Broca's table.

not far behind in this respect. Their fingers, forearms, arms, neck, ears, nose, ankles, and toes are literally covered with brass ornaments of various kinds and shapes, under the weight of which they totter, yet still they wear them. The chief point of attraction among the women is a large appendage in the shape of an earring, which is fastened or passed through the centre of the rim (*fossa scaphoidea*) of each ear, consisting of six or eight coils of brass wire, one-eighth of an inch thick, and six inches in diameter, which gives them a very singular appearance. In addition, several other kinds of ornaments are pendant from the ears; they wear small nose rings, and on the fore part of the head a kind of beaded frontlet, formed of glass beads and leaden tubes strung together and tied on; this extends from an inch above the eyebrows to the coronal suture, and is fastened behind under the hair; the hair is parted in the centre, combed back, and tied in a loose knot, or it is plaited and allowed to descend down the back in one single plait, being ornamented with various brass appendages.

As a class, they are of a quiet peaceable disposition, employing themselves in cultivating the soil, carrying burdens as coolies, and other such work as appertains to ryots generally. They are somewhat servile, but humble, and willing to do what is required of them. With the exception of their excessive taste for ornaments, the men do not differ from other natives in their dress, wearing the usual *puggree* and *dhothee*—the former only when in a position to afford it. The women are restricted to the use of a particular kind of cloth, which they manufacture for themselves from the bark of a species of nettle, which they name *careq*. It is stouter than canvas, and very durable, and is tied about the person in two pieces—one is encircled and tied round the waist, which descends down to the knees; the other has one end tied round the waist and passed across the arms and knotted over the shoulders, with which they can cover their trunks pretty well—this is the only kind of covering used by them. They are strictly prohibited from wearing cotton cloths. Their huts are wretched scraggy buildings of a circular form, and the opening or door is connected with their cowsheds, which are attached to them, surrounded with filth of every description. Both from poverty and caste or tribe prejudice, the women being confined to the use of the particular *careq* cloth, exposes them greatly to the cold, which is extreme during the winter months—the thermometer descending to 45° at night. To avoid the inclemency of the weather, they build themselves winter houses—these are about three feet in height, and six inches in diameter, much resembling a hen coop, built of sticks, and the outside thickly

coated with clay, and washed with red earth; the inside, as well as the floor, is thickly lined with straw, grass, etc.; the inner portion of the hut does not admit of an adult stretching himself at full length, but it is very warm and comfortable; there is no other opening but a small door, through which one is obliged to wriggle to enter. Men, women, and children crowd into it; from the position they are obliged to maintain, they must be cramped, but they are well accustomed to it. They have cattle, pigs, fowls, dogs, etc., of which they seem fond. In one village I saw a domesticated peacock, and in another a couple of tame wild hogs. They make use of animal food, even the cow; they live on rice and other dry grains, grow a few country vegetables, of which the pumpkin is the chief, which frequently supplies them with their chief vegetable during the season; it is also cut up, sun-dried, and stored for other times of the year. Their language is a commixture of Telugu and Ooryah. They have no written language.

Of various festivals observed by the people of this province, that termed *Boliyathera* deserves notice, from the fact that the rajah holds the Purgah tribe to afford amusement to all, himself included. This is done by causing the Purgahs to be exhibited in a state of nudity, and making them assume positions on all fours, with their nates painted white, and the arms deep red. Only one at a time is exhibited, and is carried about by men of his own caste quite conspicuously on their shoulders, the bearers having their nates and penis painted coal-black.

During the *Chaitther Purno*, or festival in the first month of the new year, men and women assemble, a line of demarcation being drawn between both sexes, facing each other at a distance of about twenty paces, when they amuse themselves by singing duets, commencing at 8 p.m., and terminating towards morning. This festival is kept up for a month; and during its celebration the women often make demands on the men to go into the jungle and chase the deer, elk, or wild boar. Should any of the party return unsuccessful, the women scout them, and dose them with a mixture of cow-dung, frequently throwing the same in their faces. To the successful sportsman a contrary course is pursued, by decking the game with garlands of flowers, and by singing praises and repeating his skill and achievements as a huntsman.

The lower orders or castes observe the festival by the men and women mixing promiscuously, and taking bedfellows as their choice directs—jealous feelings give way during this season to old and cherished customs, by which long desires are gratified.

There are some thirteen different festivals observed during the year, which require more time and space than this paper

can afford to detail. I append to this paper the weights and measurements of twenty-five men—a few men taken from each village, comprising chiefly those who came forward as coolies to carry my baggage during my travels in Jeypore. I also append the weights and measurements of seven men of the tribe called Doms, who are numerous in the province, and are considered the pariahs or lowest outcasts, yet they have distinctions and minor subdivisions among them—they are reported to be of very idle habits and extremely lazy, seldom keeping to any occupation for any time, and as ryots they are considered worthless; they are strongly addicted to thieving. As a body, they are fine-looking, with a tallish appearance. Their huts are of the same description as before noted.

We next come to the Khonds, who are an independent and savage race, adhering to old superstitions, and offering *meriah* or human sacrifices. They have a well-formed globular head, with an expanded, and in some inclined to overhanging, forehead, large and expressive eyes, wedge-shaped countenance, prominent molars, flat nose, with wide-open nostrils, thick lips, and sharp chin, having a well-covered black and coarse head of hair, with a scanty moustache and beard. The Khonds generally go bare-headed, having simply a piece of cloth wrapped round their waists about which they are not careful. The women have the same features, with a feminine cast of countenance, and have a short piece of cloth wrapped around their bodies once or twice, and the rest carried across the shoulders to cover the breasts. The arms and legs, from the knee downwards, are naked; they are pretty well covered with ornaments of brass, studs, glass beads, etc. The village generally consists of two streets, each with a double row of huts, one of which is occupied by themselves, and the other by a tribe named Pardi, of low caste, and who are weavers by trade. Their huts are indifferently built of wattle and daub, and the roof thatched with grass. Most of the villages are surrounded by a stout plaiting of bamboo fence, and in some few places well-stockaded, in one part of which their cattle are folded, and the other portion is converted into a vegetable garden, in which they grow vegetables, chillies, tobacco, etc.; outside, where a stream exists, rice is grown. In the jungles the trees are rudely felled, and oil-nut, dholl, cotton, etc., cultivated. Each family raises a sufficiency to supply their immediate wants. The men go about constantly armed with a tangee, or axe, in the use of which they are very expert, as also of the bow and arrow, which some carry. These are their chief instruments of defence from their enemies as well as the wild beasts that infest their neighbourhood.

The chief interest which clings to these people is their at-

tachment to the barbarous rite of offering up human sacrifices under various names to their gods. The ceremony of such sacrifices, now familiarly known by the name of *meriah*, differs somewhat in the several localities in which it used to be practised. Under these circumstances it would be necessary to detail here the several processes by which the *meriah* is offered up.

The Khond faith alleges that the human race was sinless, naked, and in social companionship with *Bona Peimu*, the supreme deity, and in the enjoyment of peace and prosperity. This was interrupted by the malicious instepping of *Tari Peimu*, the female companion he had created, by sowing dissensions among them, tempted man to sin, and thus he forfeited his original innocence and became subject to disease and death; the quiet of the earth was changed to wildness and sterility, and the god and goddess contended with each other for superiority over the human race. This resulted in a division—one portion of the people worshipping *Bona Peimu*, and the other *Tari Peimu*. Although *Tari Peimu* is said to be the source of all evil, yet she can impart every form of earthly blessing to her followers, not only by obstructing the good that flows from *Bona Peimu*, but also by her own individual act. To her is attributed the cause of the pains in childbirth in women, and it is said that she once existed on the earth in the form of a woman, and was called *Umbala Bilee*. She was the means of introducing order, agriculture, and other blessings to mankind, and the fable runs that on one occasion, while she was preparing vegetables for curry, she accidentally cut her fingers, and on the blood from the wounds trickling on the barren soil, it was immediately made fertile. On this she summoned her followers, pointed out the fruitful change, and desired that she should be cut up to complete the transformation which a few drops of her blood had effected. Her followers, who idolised her, refused to comply with her wishes; and, to satisfy her in a measure, they determined to purchase a victim for the purpose, and this it is believed originated what is termed a *meriah*, *tukki*, or *kiddi* sacrifice.

Another version is as follows. The Khonds believe that *Tari Peimu*, the earth goddess, has punished them with famine for not continuing the human sacrifices hitherto carried out. They believe in a supreme being, who is the god of light, or of the sun, who created a female companion for himself in the beginning, and she was called *Tari Peimu*, eventually *Boomi Davee*, or earth goddess, and who became the source of all evil. Subsequently it is said the earth itself was created, and that this supreme being, who was recognised under the designation

of *Bona Peimu*, had occasion to be enraged with *Tari Peimu* in consequence of her having refused to render him some personal service ; on which he resolved to create man out of the earth, who was to pay him homage, and for the existence of man all the comforts necessary were created by him. On mentioning this, his intention, to *Tari Peimu*, she became enraged with jealousy, and endeavoured to prevent the accomplishment of this work, but her efforts only tended to alter the order of creation. The supreme deity, or *Bona Peimu*, threw a handful of earth behind him for the purpose of creating man, but *Tari Peimu* diverted it aside, and, to her astonishment, trees, herbs, and all kinds of vegetable life sprung from it. Thus, it is said, she interrupted three other handfuls of earth in the same way ; but, notwithstanding her attempts, which proved futile, fishes of the sea, fowls of the air, and beasts of the field were formed. Indignant at *Tari Peimu's* obstructions, *Bona Peimu* seized her hand, so as to prevent her from interfering, and cast a fifth handful of earth on the ground, and immediately the human race sprung up. The goddess, then placing her hands on the earth, said, "Let those you made exist, but you shall create no more." The Deity then took the sweat from off his body, and scattered it around him in the name of all that he had created, whence, they assert, originated the source of love and sex, and the continuance of the species.

The benefits resulting from the *meriah* sacrifice were confined originally to those who followed up the practice, but the benevolence of the goddess extended them to all mankind ; so to this day it is believed by these deluded people that the well-being and responsibility of the world depend on them entirely, and their fulfilment or failure of the practice will result accordingly in good or evil to the whole universe. Such is supposed to be the origin of this brutal rite, with which the followers of *Bona Peimu* are taunted and are called fools for not following so excellent an example. The latter retaliate that the *Tari Peimu* people devour human flesh to deprive the tiger of its food, under the false impression that they worship and obtain the favour of their gods. At the same time the followers of *Bona Peimu* are equally cruel in the carrying out of female infanticide, the legend connected with which is thus related.

Bona Peimu is reported to have said that, as by creating one woman as a companion to himself, the world has suffered by her ; therefore, as many women only as could be controlled, should be reared. As a tribe, the Khonds are an hospitable, free and generous race, possessing many virtues, and consider it a sin to treat a guest or stranger inhospitably, or to forsake a guest or violate a pledge of friendship, or an oath, promise,

established law, custom, or the denial of a gift running into debt, evading war when their services are wanted, and the betrayal of a public secret—the punishment of such crimes, it is said, will follow them to the next generation, when they will inherit disease, poverty, imbecility, and prove otherwise worthless when born again. Their chief virtues comprise killing a foe in war, death on the battle field, and becoming a victim to the *meriah* offering made to the earth goddess.

It is invariably considered absolutely necessary that the victim should be a *bonâ fide* purchase. The value of a *meriah* ranges from 10 to 200 rs., otherwise he should be the descendant of a victim, or he should be an offering made by the parents when young, in the fulfilment of some vow—the victims may belong to either sex, but for a time they must be nursed and petted in the village. He or she generally becomes the guest of the headman of the village, and is particularly well cared for and indulged in every way. If an adult he is imprisoned for fear of escape. From being dedicated to the goddess, he is revered and treated with much affection and kindness by the whole village. The sacrifice is carried out during the presence of sickness, misfortune, or murrain in the village, when the *meriah* is led out for slaughter. Two weeks prior to the appointed time, the inhabitants of the village assemble, and the *janni*, or priest, prays over the victim, announcing the fact of the intended celebration of the rite to the goddess at the appointed time; the head is shaved; and for three days prior to that of the sacrifice the whole of the villagers assemble and keep up one continued riot of drinking and debauchery. Drinking, dancing, eating, and other revelry, terminate the first day. On the second the victim is carefully bathed and dressed in new clothes, and brought out in a grand procession with much parade and pomp, accompanied by music, singing, and dancing, which proceeds to the Meriah grove, a large forest in the vicinity, contiguous to a stream or river—these are called sacred groves, and are carefully protected from trespass by the wood-cutter. It is reported to be haunted, which of itself is sufficient to keep off intruders. In the midst of this grove a stout stake is driven into the soil, and to it the victim is fastened, seated, and anointed with ghee, oil, and turmeric, decorated with flowers, and worshipped during the day by the assembly. At nightfall the licentious revelry is resumed, and on the third morning the victim gets some milk to drink, when the presiding priest implores the goddess to shower her blessings on the people, that they may increase and multiply, prosperity attend their cattle and poultry, fertility their fields, and happiness to the people generally. The priest recounts the origin and advantage

of the rite, as previously detailed, and concludes by stating that the goddess has been obeyed and the people assembled. The victim now cries, and curses every one, which is a source of much joy to the people, not perhaps to parents or relatives, should any be present, whilst the janni himself weeps over his victim. Some more tender-hearted individual in the crowd may wish to know why such a cruel rite was ordained. The goddess is now supposed to descend on the janni, and he desires the crowd to desist from crying, and bids them reply to the weeping victim, "It is not our fault, but that of your parents who sold you." "What is our crime?" "The Boomi Davee demands a sacrifice, and it is necessary for the world; whilst all creation suffers are you to be exempt?" "When the meriah sacrifice is offered repose will be given to the world, and the victim will be a god by the favour of the gods." Sometimes some of the assistants endeavour to excite the pity of the priest by various sayings in favour of the victim, as to how he was petted and pampered like a child, carefully fed and taken care of, he being in ignorance of his intended fate. "Oh! friends, look on him as you cry, and do not kill him." Other softening expressions are recited to excite the compassion of the multitude. After the mock ceremony, nevertheless, the victim is taken to the grove, where the sacrifice is to be carried out; and, to prevent resistance, the bones of the arms and legs are broken, or the victim drugged with opium or datura, when the janni wounds his victim with his axe. This act is followed up by the crowd—a number now press forward to obtain a piece of his flesh, and in a moment he is stripped to the bones. The head, entrails, and bones are carefully protected till the next day, when they are burnt, and the ashes collected and scattered over the fields. Occasionally the victim, after having been bound, has hot brands applied to his body; he is thus tortured to make him shed tears, in the belief that a fall of rain will descend. He is kept in a state of suffering till next day, when he is hacked to pieces. This brutal murder, as practised by the Khonds, was only discovered in 1836. The ceremony, if such it may be called, is always carried out on a Sunday to several deities under various appellations.

Of the Hill Tribes there are two classes who practise human sacrifice after this manner, and they are recognised by the names of "Kotaya" and "Jatapu Rodulu," or Khonds. The former propitiate the female deity, termed "Sankari" (supposed to be "*Parvettu*," the wife of "*Siva*."). Here the victim, when taken before the god, has rice, coloured with turmeric, thrown over his head, whilst he is kept under the influence of opium. His every wish is granted, and he is allowed to cohabit with

any woman he may fancy in the village. The mode of procedure consists in first cutting a hole in the victim's stomach, and the idol is bathed with the blood that flows. One of the villagers officiates as priest on the occasion; the crowd then rush at the victim, and cut him to pieces; each one carries off a piece of the flesh to his own home or village, for presentation to the village or household deity. This is usually an annual ceremony, and terminates with a single victim; and the practice prevailed in Jeypore, Bustar, Chinna Kunedy, Gumsur, Boad, Sanepore, and Dunsfulla.

At Bundair, in Jeypore, the ceremony is called "*junna*," and consists in the sacrifice of three individuals to the Sun, one at the east, one at the west, and the third in the centre of the village—practised after the usual manner of the meriah. A strong wooden post is driven into the soil, with a narrow pit near it, intended for a grave. To the point of the stake the victim is tied by the hair, whilst his arms and legs are outstretched by the aid of assistants, the body being suspended horizontally over the grave, face downwards. The janni or priest who officiates, advances towards the right, repeating the following prayer:—"Oh, mighty *Manieksero*, this is your festal day, to us Khonds the offering is meriah to kings, janni, and for this sacrifice we have kings and kingdoms, guns and swords. We crave that you partake of our sacrifice that we now offer, and pray that we be protected from our enemies, our instruments of warfare be turned into ploughshares, protect and bless our kings that they may not oppress us." The victim is then decapitated, and the body thrown into the grave. The head is stuck on the stake, either to rot or be devoured by beasts of prey. The knife is suspended to the post till three meriahs are offered, when it is removed with some ceremony. As a rule, meriahs are never offered up in their native villages, but always exchanged into others.

In Jeypore, and one or two other places, meriahs are said to be offered up by the principal Hindu chiefs on public occasions, more especially when war was impending and a battle to come off, the building of a fort, or the re-building of important villages, etc.

Colonel Campbell limits the meriah tracts from 19° 20' to 20° 30' N., and from 83° 15' to 84° 30' E. But there are localities within these limits where the practice is not known, more especially among the Ooryah communities interspersed through this area. At Ramgherry and Lutchmapore, two victims used to be sacrificed every third year in honour of *Goorbane Thammy*, the goddess. Her residence is said to be some eighteen inches under the soil, or rather her temple is said to comprise a hole

eighteen inches square and three feet deep. Here the victim is placed in irons, and handed over, on the appointed day, to the officiating priest, who gives him a pair of new cloths, and plenty of arrack to drink, till he is rendered insensible, when the irons are removed, and he is forced into the hole, two assistants holding his outstretched arms horizontally. The priest first makes an incision in the back of his neck, and then cuts his throat from ear to ear, the blood flowing to the bottom of the hole, which is believed to be the residence of the goddess. After a while the head is cut off and placed in his lap; the whole is then covered with earth, and a heap of stones raised to mark the spot. On the next occasion the hole is required, the bones of the last victim are removed to make place for the coming one. None but the priest and his assistants are allowed to be present during the ceremony.

Again, in the Pootgadesoo, Lorrobosc, Koorkaputta, Thamkah, and Rayagodee districts of Jeypore, male and female infanticide prevailed greatly among the Khonds, originating, in some cases, from poverty, and in others from religious errors or rites. On the birth of a child, the *janni* or *dessari* is brought in and consulted by the parents; the horoscope cast, the punjee or cudjair book being opened, and, after certain ceremonies, the style is fixed into it at random, and the part it enters is supposed to point out the child's future fate; if good is indicated, the child's life is preserved; if evil, it is destroyed. The destruction is carried out by placing the child in a new earthen chatty with some flowers; the outside of the vessel is streaked red and black, and the opening closed, and it is removed to the place indicated by the astrologer and buried, a fowl being sacrificed on the spot. In some localities the Khonds themselves undertake the office of *dessari*, at others they are men of the Ooryah or other low castes.

The next tribe deserving of consideration is the Brinjary or carrier. They are peculiar in many respects, distinct in character and habits from other natives of India. They are occasionally called gipsies, from their wandering habits, having no fixed home, leading a wandering life, and employing themselves usefully as carriers. Their dress and appearance are singular, more particularly the women, and their social habits and customs distinctive. The men wear the usual *dhothee* and *puggree*, whilst the dress of the women consists of a *choolee*, or habit skirt, with long sleeves, and a petticoat or skirt, hung from the waist in ample folds, and consist of coarse cotton prints of bright colours, and a *saree*, or scarf, of a finer texture, which is carelessly thrown over the shoulders, giving them a rather fascinating appearance, combined with picturesqueness, parti-

cularly when combined with the brass and ivory ornaments and gaudy coloured tassels of cotton with which their arms, ears, nose, neck, ankles, and toes are decked. They have small well-turned hands and feet; their movements are elegant, easy, and graceful, but rendered slow from the quantity of ornaments they wear. The hair is parted in the centre, combed back, plaited, and ornamented with a profusion of silk or cotton tassels. Like most Indian tribes, they are not cleanly, seldom change their clothes till they are tattered and torn, and only renewed by a new suit. Notwithstanding and independent of profuse ornamentation, they possess considerable natural charms, which, added to their graceful movements and elegant figure, render them very interesting. The women are as active as the men in their business avocations; they carry burdens when travelling, chiefly their children, or provisions and utensils. The system of ornamentation is carried out by young and old, one trying to outvie the other, and rendering it difficult to distinguish one from the other. They are an extremely useful tribe. They visit the most remote and hilly regions to transport grain and other commodities to more civilised parts of India. No jungles or wild beasts will deter them travelling. They visit all parts of India, and are to be met with in most districts, having a language, laws, customs, and religion of their own. They settle their own disputes by arbitration, and seldom or ever complain of their fellows. In some districts they are addicted to thieving and thuggery. These vices are chiefly confined to travellers, but they never attempt a similar practice in any station; they more frequently fraternise, but never molest each other. Their own code of laws prescribes punishment for crimes, the verdict of which, when carried out, is never disputed. They exercise the power of life and death among themselves as the most absolute sovereign, and, as a tribe, are bound to secrecy whenever the extreme penalty of their laws is carried out. Unchastity is strictly punished with death, but frequently both the man and woman suffer when detected, and their corpses are buried or burned together, and neither the justice nor execution is ever complained of. Their social system is entirely distinct from other natives of India. They recognise no authority; keep aloof from mankind generally; interfere with no one, and allow of no interference with them regarding their laws, customs, etc. As carriers, distance and climate have no difficulties for them, as they have means of communicating and congregating with their own tribes; they undertake engagements ever so gigantic in exporting merchandise, chiefly grain, cotton, oil, seeds, etc., and the same is executed with the

utmost good faith ; when once work is undertaken, they never play false. No instance is known of goods entrusted to their care having been robbed. They are looked upon by other classes of natives with a superstitious dread, so that they can traverse the wildest and most jungly tracts with impunity and perfect security.

It is reported that the Bringaries of the Hill districts (Bissein, Cuttack, and Jeypore) practise the meriah sacrifice, as well as those who trade between Nagpore and other countries on the coast.

Sorcery, in all its ramifications, runs rampant among the Jeyporeans. The chief talisman is said to be composed of the body of a small species of musk rat, recognised locally under the name of *Chemree Broussa* ; its size is said not to exceed one and a half inch in length. The body of this animal, dried, is inclosed in a case of brass, silver, or gold, according to the means of the individual, and is slung around the neck, or tied to the arm, to render the individual proof against all evil, not excepting sword and other cuts, musket-shots, etc.

2. Various kinds of herbs are carefully collated and boiled, the decoction strained and mixed with raggy meal, made into a porridge, and eaten. Such food is believed to render the system impervious to wounds of all descriptions.

3. A mixture of red precipitate, known by the native name of "*cinderd*", mingled with the juice of some herbs, placed in a hollow bamboo, and carried about the person, is believed to render the individual shot-proof.

4. In the vicinity, on the top of a hill, named Bopelly after the deity said to preside there, anyone that takes a black sheep as an offering, is presented by the presiding "gooroo", or priest, with a small piece of black wood, which is said to possess the wonderful power of protecting the individual from "all ills flesh is heir to".

Witchcraft is strongly believed in by the inhabitants of this province ; the village *dessari* is requested to examine his astrological tables, and point out the individual guilty of the crime. The *dessari* will name some poor old woman, who is set upon by the people, and the first act is to extract two of her front teeth, which will ever render her helpless, and disqualify her from practising the art. But her sufferings do not terminate with the loss of teeth ; she is beaten cruelly, and otherwise maltreated, and sometimes murdered. All kinds of stories are told of the power these women exercise by their craft. They revenge, by seeking out the individual who offended them, at midnight ; and, after getting to the top of the hut in which he is asleep, the witch lets down a ball of thread through a

hole made in the roof for the purpose, so as to reach the body of the sleeper ; the other end is placed in her own mouth, and by this means she is enabled to suck the blood out of the body of her enemy. Various miraculous doings are also related ; such as removing the bones from the body of any individual, or placing various substances in one's stomach without his knowledge. Their belief in ghosts and spirits does not fall short of their credence in witchery. A female spirit is believed to roam through the town of Jeypore, at midnight, quite naked, with flames of fire proceeding from her mouth, ready to pounce on anyone she may meet. In the matter of witches, chilly powder is frequently used as the test, by applying it to the eyes. If a witch, it is said to be innocuous ; if otherwise, a violent inflammation, with smarting, is set up in the organs.

Suttee, or the immolation of the wife on the funeral pyre of her husband, has been an immemorial rite among Hindus, and it was in full force in the province of Jeypore at one time, till it was put a stop to by British justice. The ancestors of the Rajah of Jeypore are said to have made Rayagada their capital ; a large fort was erected in it, and established as the head-quarters of the province, and to this day the remains of the said fort are stated to be in existence ; on the death of the Rajah Beswanath Deo, one hundred and sixteen of his wives are said to have immolated themselves on his funeral pyre, which spot is still pointed out. Although suttee may be suppressed, in practice, in India, still the desire exists, and is secretly cherished among the more bigoted of the Hindus, but the dread of British power alone, at present, deters the people from carrying out the practice. It is even reported that the present Rajah, in ascending the musnud in 1860-1861, sacrificed a young virgin of thirteen at the shrine of the goddess Durga, in the town of Jeypore, in honour of the occasion, that success and prosperity might attend his reign. If there be any truth in the report, the sacrifice must have been carried out in a very secret manner, so as not to have drawn down on himself the indignation of the dominant powers.

Marriage Ceremonies.—Each class has some trifling difference in carrying out the marriage rite, and the majority seem to marry after the girl attains puberty. Brahmins alone must marry before puberty. When marriages occur before that period, the girl is allowed to remain with the parents and friends until such time as she attains maturity, when she is removed to her husband's house. In no instance does cohabitation take place before this period ; but no matter how young the girl may be on her attaining maturity, she is at once qualified to enter on the duties of a wife. They are

married either by a Brahmin or by the village Dessari. Among the low castes, the ceremony is carried out at night by uniting the hands of the bride and bridegroom. The bridegroom generally has to pay some ten or fourteen rupees to the parents of the bride, as the girl's dower. The whole of the tribes enumerated cremate their dead; a few of the lower castes sometimes burn, at other times bury their dead, according to circumstances.

Agriculture.—In a semi-civilised province like Jeypore, agriculture is in a very rude state; the ryots depend entirely on the seasonal showers of rain for water for drinking, as well as for irrigating purposes; a few tribes show some ingenuity in utilising the hill streams to enable them to cultivate vegetables. Rice is the chief product of the province; it is mainly cultivated on plateaus some 2,000 feet above sea-level: frequently the narrow shallow valleys and water-courses formed by the rapid streams, caused during the monsoons, are taken advantage of for growing rice. The higher plateaus, above 3,000 feet, are cultivated with dry grain, as raggy, sammay, oil seeds, pulse, etc.; and, on the banks of streams, small quantities of sugar-cane, tobacco, castor-oil, and in some places wheat, are grown. In some parts, a good deal of jute is cultivated for exportation to the plains for the manufacture of gunnies and ropes.

Land is granted by the dewan on cowl to from three to five years. The cowls are issued in the name of the headman, or some one or two of the principal residents of a village, who are answerable for the kist of the entire village. The villagers are now assembled, and an arrangement entered into with the headman as to how much each ryot will pay, according to the extent of land he may cultivate, and the extent of land each may bring under cultivation is also then settled. The ryots are sincere in their promises, and keep strictly to their word, by paying the kist in kind at the regular instalments. No village accounts are kept, but each ryot has a piece of cord on which he knots his payments; these knots show to him, or he understands from them, how much is paid, and the amount still due. The kist paid is a mere trifle, comprising the value only of seed sown. If one measure of seed is sown, the same quantity is given as kist, whilst the produce from one measure may be a hundred. This is the rule established by ancient usage, and it is difficult to change it now.

For many years Jeypore was scarcely known to Europeans; and although the criminal and judicial control was in the hands of the British Government, it was scarcely exercised till within the last few years; and it was only in 1856 that the

province was, for the first time, visited by C. W. Reade, Esq., the then governor's agent at Vizagapatam, since which time the successors of Mr. Reade make annual visits, and spend from two to three months in the province. The entire control of judicial and criminal jurisdiction is in the hands of British officers. The Mofussil police are slowly but surely being located in the chief towns and villages, with subordinate magisterial officers. An European assistant makes his residence at Jeypore itself; and under the management of the present energetic agent to the Governor, D. F. Carmichael, Esq., and his assistants, crime has wonderfully decreased, and life and property rendered secure, and one may now traverse the entire province with perfect safety. But owing to the pestilential fever that prevails in these Ghauts, they can only be entered with impunity at certain seasons of the year. However, I have every hope that in a few years Jeypore will rival the province of the plains for safety, prosperity, and good order, as soon as the roads now being opened out are completed, and the province has its quota of police, and magisterial officers scattered throughout it.

Much of the information embodied in this paper I have been able to gather during a rapid tour through Jeypore in January last; but I am greatly indebted to Lieutenant Smith, assistant to the agent to the Governor of Fort St. George, in the Vizagatapam, stationed at Jeypore, who kindly placed at my disposal some of his private memoranda, as well as the reports by several officials of the province, and other officers who visited the district, and published by Government, more especially that relating to the Khonds and Brinjaries, was taken from the official Reports. I regret that either on this occasion or in 1855 and 1856, on visiting several of the Khond villages in Orissa, I was unable to take the weights and measurements of the people, in consequence of never being able to get together a sufficient number for the purpose; the people were too suspicious to admit of their weights and measurements being taken by ones and twos,—they would have spread all kinds of reports about my doings, and such would have preceded me in every village, and would possibly have done me harm, so that I had to forego the pleasure, but I still hope to take them on some future occasion. The same remarks apply to the Brinjary tribe.

TABLES BELONGING TO DR. SHORT'S PAPER.

The Dorus of Jeypore.

No.	Age—years.	Height—ins.	Circumference of					Weight—lbs.	Length of arms.	Breadth of hands.	Length of legs.	Length of foot.	Breadth of foot.	Names.
			Head.	Neck.	Chest.	Arms.	Thighs.							
1	25	67 $\frac{1}{2}$	21 $\frac{1}{2}$	13	34	11	18	140	31 $\frac{1}{2}$	41	10 $\frac{1}{2}$	3 $\frac{1}{2}$	8 $\frac{1}{2}$	Boothoora
2	24	62 $\frac{1}{2}$	19 $\frac{1}{2}$	12	31	9	15 $\frac{1}{2}$	104	29 $\frac{1}{2}$	33	38 $\frac{1}{2}$	10 $\frac{1}{2}$	7 $\frac{1}{2}$	Pothalum
3	21	62 $\frac{1}{2}$	20 $\frac{1}{2}$	11 $\frac{1}{2}$	29	8 $\frac{1}{2}$	15	95	30 $\frac{1}{2}$	33	38	10	7	Sunnapee
4	35	62 $\frac{1}{2}$	20	12	31	9 $\frac{1}{2}$	16	104	29 $\frac{1}{2}$	33 $\frac{1}{2}$	38 $\frac{1}{2}$	9 $\frac{3}{4}$	6 $\frac{1}{2}$	Cogo
5	19	63	21	11 $\frac{1}{2}$	31 $\frac{1}{2}$	9 $\frac{1}{2}$	16 $\frac{1}{2}$	103	30	33	38	10	7	Worthun
6	24	66 $\frac{1}{2}$	21 $\frac{1}{2}$	12 $\frac{1}{2}$	31	9	16 $\frac{1}{2}$	113	30 $\frac{1}{2}$	33 $\frac{1}{2}$	40	10 $\frac{1}{2}$	7 $\frac{1}{2}$	Somaree
7	26	63 $\frac{1}{2}$	20	12 $\frac{1}{2}$	31	9	17	103	30 $\frac{1}{2}$	33 $\frac{1}{2}$	38 $\frac{1}{2}$	10	7	Ramadoo
8														

Parjahs or Ryots of Jeypore.

No.	Age—years.	Height—ins.	Circumference of					Weight—lbs.	Length of arms.	Length of hands.	Breadth of hands.	Length of legs.	Length of foot.	Breadth of foot.	Remarks.	Names.
			Head.	Neck.	Chest.	Arms.	Thighs.									
1	17	62 $\frac{1}{2}$	21	12	30	9	16 $\frac{1}{2}$	110								Sonkarah
2	22	64 $\frac{1}{2}$	20	12	32	9 $\frac{1}{2}$	16 $\frac{1}{2}$	118								Byradah
3	24	63	21	12 $\frac{1}{4}$	30	9 $\frac{1}{2}$	16	104								Sonkarah
4	20	62	20 $\frac{3}{4}$	12	30 $\frac{1}{2}$	9 $\frac{1}{2}$	15 $\frac{1}{2}$	104								Somah
5	18	62 $\frac{1}{2}$	19 $\frac{1}{2}$	11 $\frac{1}{2}$	29	9 $\frac{1}{4}$	16	105								Sidah
6	24	62	19 $\frac{1}{2}$	11 $\frac{1}{2}$	31	9 $\frac{1}{2}$	15 $\frac{1}{2}$	101								Sonkarah
7	35	63	21	13	33	9 $\frac{1}{2}$	17	115								Kythah
8	22	63	20	12	31	9	16	118								Byradah
9	18	64 $\frac{1}{2}$	21	13	31	9 $\frac{1}{4}$	16 $\frac{1}{2}$	111								Sonkarah
10	20	63	20	12 $\frac{1}{2}$	32	9 $\frac{1}{2}$	17	111								Sidah
11	30	62 $\frac{1}{2}$	20 $\frac{1}{2}$	13	32	9 $\frac{3}{4}$	18	111								Kythah
12	22	63	21	12 $\frac{1}{2}$	31 $\frac{1}{2}$	9 $\frac{1}{2}$	17	110								Somah
13	16	59	19 $\frac{1}{2}$	11	26 $\frac{1}{2}$	8	15	82								Somah
14	19	64 $\frac{3}{4}$	21	11 $\frac{1}{2}$	30 $\frac{1}{4}$	9	16	110								Boothoo
15	25	65	20	12	31	8 $\frac{1}{2}$	16 $\frac{1}{4}$	118								Untharoo
16	35	67	21 $\frac{1}{2}$	12 $\frac{1}{2}$	33	10	18	132								Sunniah
17	25	60	20 $\frac{3}{4}$	12	31	9 $\frac{3}{4}$	16 $\frac{1}{2}$	105								Gassee
18	22	62	20 $\frac{3}{4}$	12 $\frac{1}{2}$	31	9 $\frac{1}{4}$	17	115								Boothee
19	18	61 $\frac{1}{2}$	20 $\frac{1}{4}$	11 $\frac{1}{2}$	30 $\frac{1}{2}$	9	17	117								Sunniah
20	20	63	20 $\frac{1}{4}$	12 $\frac{1}{2}$	31 $\frac{1}{2}$	9	16	113								Thasooroo
21	24	62	21	12 $\frac{1}{2}$	31	9 $\frac{1}{2}$	17	118								Untharoo
22	30	66	21	13	32	10	17	123								Gooroo
23	40	64	20 $\frac{1}{2}$	12 $\frac{1}{2}$	32 $\frac{1}{2}$	10	17 $\frac{1}{2}$	120								Randoo
24	30	60	20	11 $\frac{1}{2}$	30 $\frac{1}{2}$	9	16 $\frac{1}{2}$	106								Jogy
25	32	58 $\frac{1}{2}$	19 $\frac{1}{2}$	11	29	9	15	94								Chythoo